



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## County and Country Life Programs

Contributions to this Department will include material of three kinds: (1) original discussion, suggestion, plans, programs, and theories; (2) reports of special projects, working programs, conferences and meetings, and progress in any distinctive aspect of the field; (3) special results of study and research.

### THE SOUTHERN SUMMER SCHOOLS FOR RURAL PASTORS

ROBERT H. RUFF

THE METHODIST Episcopal Church, South, is now at the beginning of a far-reaching endeavor to help its country churches coordinate rural activities, believing that the church and the pastor should serve the entire community and try to aid in meeting all the needs of the people. To this end they have established a series of summer schools, Schools for Town and Country Pastors. Six of these schools were held in 1922, attended by approximately twelve per cent of the pastors to whom they were available, covering twenty states. The schools were held at Russellville, Kentucky; Conway, Arkansas; Birmingham, Alabama; Ashland, Virginia; Durham, North Carolina; and Dallas, Texas.

The pastors attending these schools were enthusiastic over the idea, and eager to learn. They gave themselves wholeheartedly to the enlarged program of town and country work. Courses offered were: Rural Evangelism; Women's Work in the Rural Church; Church and the Development of Community Welfare; Home and Land Ownership—Biblical, Historical and Present Day; Social Message to the Rural Church; Life and Social Teachings of Jesus; Organization and Administration of the Rural Sunday School; The Bible and Rural Life; Church and Economic Welfare; The Rural Church and Young People; A Standard Rural Sunday School; The Rural Church and Social Service; Rural Church Methods and Programs; Worship in the Rural Sunday School; Rural Church Serving the Community.

The afternoon of each day was given over to recreation and directed play. Highly competent men gave the pastors instruction in how to play, and the value of recreation in the scheme of life. At some of the schools, occasional afternoons were used for visits to nearby farms, dairies, and

stock-breeding establishments, where instructors from agricultural and extension forces made dissertation on this phase of farm life.

The evenings at each of the schools were given over to platform lectures and addresses, dealing with educational and inspirational themes.

This phase of church work is only just begun, and the outlook is for its continual enlargement and development. The Methodist Episcopal Church, South, alone has 17,000 town and country churches, representing as many communities, with something like 6,000 town and country pastors. These men, trained for the larger work which they must do if the country communities are to come into their own, can make an almost inestimable contribution to the religious and social development of the country. And it is the avowed intention of their church to bring to these men, the town and country pastors, the best available leaders to instruct them in all matters relating to country church and community work.

### A RURAL STATE'S UNLETTERED WHITE WOMEN\*

E. C. BRANSON

IN ROUND NUMBERS there are forty-four thousand illiterate native-born white women in North Carolina according to the 1920 census. If assembled they would fill a city the size of Charlotte, or nearly so.

They numbered 47,327 away back yonder in 1850; seventy years later they were only 3,428 fewer. Which means that illiteracy, like landlessness, poverty, and feeble-mindedness, is a self-perpetuating social ill. The actual numbers are little changed from year to year, although

\* In subsequent issues will be discussed programs for reducing illiteracy in the several states, first perhaps Maryland and North Carolina.—The Editors.

the ratios dwindle; from 37 per cent in 1850 to 10.4 per cent in 1920.

More than nine-tenths of the white illiteracy of North Carolina is in the country regions, and almost exactly four-fifths of it is adult illiteracy. Illiteracy of all ages, races, and sexes is mainly a problem of rural adults in the South. Less than one-twentieth of it is in our towns and cities. Of the 1,497 white illiterates in Stanly county, for instances, only 161 are under the voting age, and only 140 are in Albemarle, the county-seat town. It is hard to cure (1) because the country schools are everywhere inferior as a rule, and the country homes that breed and shelter the unlettered are scattered, remote, and hard to reach, and (2) because illiterate whites are everywhere sensitive and shy. They are the crab-like souls that Victor Hugo describes; before advancing light, said he, they steadily retreat into the fringe of darkness.

They are white women. They are our very own kith, kin, and kind. They are prospective voters who cannot read a ballot or write their names. They are older daughters, wives, mothers, who determine the character and the culture of homes, in woman's immemorial way. They cannot read a letter or a newspaper or the Bible. They cannot study the Sunday-school lessons with their children or use a song book at church. They are the women who unaware sign away their homes and dowers with a cross mark. These are the women who ate their hearts out in dumb agony during the World War. Their absent sons and brothers were as dead. Absent—that's about all that most of them knew; swallowed up by the big outside unknown world; gone somewhere, they hardly knew where. The camps at home, the trenches overseas, Flanders, the Somme, the Argonne were all one to them. Their loved ones were gone—lost in the sealed silences of illiteracy; that much they knew and little more. Whether safe and well, or ill or maimed for life, or dead, they did not know and many of them do not know till this good day, as the authorities in Washington will tell you.

The essential curse of illiteracy lies in the suffocating loneliness it imposes. The world the illiterates live in is mainly the little world of the home and the neighborhood. They are cabined, cribbed, confined by the here and the now. They are heirs of all the ages, to be sure, but they cannot claim their birthrights. The accumulated

wisdom of the race reaches them in traditions passed on by word of mouth alone. The great tidal-waves of history break in tiny ripples on their far distant shores only after many days. They are oftentimes dowered by nature with magnificent possibilities, their brains and fingers are nimble, their characters are substantial, fine, and capable, but they live in a pint-cup world where the largest men are small and the largest achievements little—a drab and uninspiring world. Their wits stew in their own broth, they fry in their own fat. Oftentimes they are people of the very finest character and capacity, good neighbors and upright, law-abiding citizens. The unlettered are not necessarily stupid in brain and sodden in life, but they have only a bare chance to cash in their possibilities at their full value. They may be and often are gems of purest ray serene, but they are lost in the dark, unfathomed caves of illiteracy, the world forgetting and by the world forgot. They are diamonds in the rough that never can be marketed for lack of polish.

Natively great without letters, as they frequently are, they fail of the full greatness they might have achieved, and so they die unwept, unhonored, and unsung. The tragedy of their lives wrung the heart of Carlyle. That one soul should die ignorant that had a capacity for learning—that, said he, I call the tragedy of tragedies, were it to happen twenty times a minute, as by some computations it does.

These are the tragedies that appeal to men and women of heart in North Carolina—to teachers and preachers, to church and Sunday-school workers alike. And the response by the church ought to be as prompt and full as the response of the state. Illiteracy and tenancy are the deadliest menaces the church confronts in western civilization. It was so in Israel in Isaiah's time; it is so today in America; it is so in the South where two-thirds of all the tenants and seven-tenths of all the native white illiterates of the nation are massed. And let us make no mistake about it: as long as we have excessive white farm tenancy we shall have excessive country illiteracy. Neither can be cured without curing the other.

We are not unconcerned about illiteracy and ignorance among the negroes. On the contrary we are deeply moved by it. But we are centering attention on white illiteracy at present, because in the South, we lightly wave the whole matter aside saying, Oh, that's a negro problem! We

are trying to make it clear that it is also a white man's problem, to be heroically attacked for the sake of ourselves and our own as well as for the sake of our brothers in black.

Our illiterate white women are scattered all over the state, ranging in actual numbers from 59 in Hoke where they are fewest, to 1,781 in Wilkes which foots the illiteracy column both in actual numbers and in ratios, for both men and women. They are fewer than one hundred each in Warren, Pender, Chowan, Currituck, Camden, Hoke, and Tyrrell. They are more than one thousand each in Forsyth, Johnston, Gaston, Surry, and Wilkes. They make a county-wide school tax of 67 cents, as proposed in Johnston county, look like a picayune.

In general the Albemarle counties make the best showing, the mid-state counties the next best showing, and the worst showing of all is made by the lower Cape Fear country, the contiguous Tidewater, and the mountain counties. New Hanover with its county-wide school system stands out as a brilliant exception, both in 1910 and 1920, but even New Hanover overtops the average of native adult white female illiteracy in the country-at-large—3.1 per cent in New Hanover against 2.8 per cent in the United States.

In thirteen counties of the state illiterate native white women of voting age are one in every six; in Graham and Yancey, they are one in every five; in Wilkes they are more than one in every four! And this in spite of the heroic efforts of a devoted county school superintendent.

## THE NATIONAL COUNTRY LIFE CONFERENCE

E. C. LINDEMAN

THE FIFTH ANNUAL CONFERENCE of the American Country Life Association will be held at Teachers College, Columbia University, November 9th, 10th and 11th, 1922, with the general theme of the education of the country community. The following is the tentative program:

*Thursday, November 9th at 8:00 P.M. Opening Session*

ADDRESS OF WELCOME—Dean James E. Russell, Teachers College, New York.

PRESIDENT'S ADDRESS—Dr. Kenyon L. Butterfield, Agricultural College, Amherst, Mass.

ANNOUNCEMENTS FOR STANDING COMMITTEES.

"RURAL EDUCATION IN FOREIGN LANDS"—A program presented by the Rural Club of Teachers College. The Association will be the guests of the Rural Club for the remainder of the evening.

*Friday, November 10 at 10:00 A.M.*

THEME: "Education of the Country Child."

PRESIDING: Dr. Ernest Burnham, Normal School, Kalamazoo, Michigan.

- (1) HANDICAPS OF THE RURAL CHILD—Prof. O. G. Brim, Cornell University, Ithaca, New York. (25 minutes.)
- (2) OVERCOMING THE HANDICAPS OF THE RURAL CHILD—Mr. Lee L. Driver, State Department of Education, Harrisburg, Pa. (25 minutes.)
- (3) NATIONAL RESPONSIBILITIES FOR THE IMPROVEMENT OF RURAL EDUCATION—Prof. W. C. Bagley, Teachers College, Columbia University. (35 minutes.)
- (4) THE PUBLIC SCHOOL AS A CENTER FOR RURAL COMMUNITY EDUCATION—Miss Rosamond Root, Teachers College, for the Committee on Means of Education. (15 minutes.)
- (5) DISCUSSION: (45 minutes.)

2:30 P.M.

THEME: "Adult Education in the Country Community."  
PRESIDING: Hon. C. W. Pugsley, Assistant Secretary of Agriculture, Washington, D. C.

- (1) PRINCIPLES AND ACHIEVEMENTS OF ADULT EDUCATION UNDER THE SMITH-LEVER ACT—Dr. C. B. Smith, States Relation Service, U. S. Department of Agriculture. (20 minutes.)
- (2) ECONOMIC EDUCATION OF THE FARMER—Mr. Aaron Sapiro, Attorney for Farmers' Coöperative Organizations, New York City. (25 minutes.)
- (3) THE RURAL PRESS AS A FACTOR IN THE EDUCATION OF THE FARM FAMILY—Dr. C. C. Taylor, State College of Agriculture, Raleigh, N. C. (20 minutes.)
- (4) SOCIAL EDUCATION OF THE FARMER AND THE FARM WOMAN BY MEANS OF PARTICIPATION IN ORGANIZATION—Dr. J. L. Gillin, University of Wisconsin, Madison. (20 minutes.)
- (5) EDUCATIONAL NEEDS AND RESOURCES OF THE AMERICAN FARM WOMAN—Miss Florence Ward, U. S. Department of Agriculture, for the Committee on Homemaking. (15 minutes.)
- (6) EDUCATIONAL ACTIVITIES OF THE LAND GRANT COLLEGES IN RURAL COMMUNITIES—Dean A. R. Mann, Cornell University, for the Sub-committee on Agricultural Education. (15 minutes.)
- (7) RURAL COMMUNITY EDUCATION THROUGH LIBRARIES—Carl Milam, Secretary American Library Association, for the Sub-committee on Library Education. (15 minutes.)
- (8) DISCUSSION: (45 minutes.)

8:00 P.M.

ANNUAL CONFERENCE DINNER

TOASTMASTER: Dr. Nicholas Murray Butler, President of Columbia University, New York.

ADDRESSES BY: President K. L. Butterfield, Amherst Mass. "An International Country Life Movement."